

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 PER ANNUM.

JACKSON, MISSISSIPPI, SEPTEMBER 13, 1900.

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Governor Longino has been quite sick, but is reported considerably better, and will probably be able to resume the duties of his office soon.

Cotton is now selling at ten cents per pound, and the merchants and buyers seem very glad to get it at that.

Blue Mountain Female College, Blue Mountain, Miss., will open on September 19. Two special trains and a number of special cars will be run for the accommodation of the pupils. If interested, write the college secretary promptly for full information.

Quite a storm has been raging in Galveston, Texas. About 1500 lives were lost and \$10,000,000 of property destroyed. Most of the residences of the city are washed away, the business part of the city is still standing, though many of the buildings are damaged. Every ocean steamer is stranded, most of them hopeless wrecks.

A mistake was made in giving out the copy for this issue, and the article "Some Choice Men of the Pew," written by Dr. Leavell, which appears in this issue, should not appear; as there are two more to appear before the series is complete, and this one is the last. Please note this fact as the other two articles will appear in following issues.

We take the following clipping from *The Methodist*, of Yazoo City:

"Rev. W. J. Derrick, of Canton, has accepted the call of the Baptist Church at Yazoo City and has entered upon his labors here. Mr. Derrick has done good work at Canton, and is a young man of strong convictions and intense spirituality. We congratulate our Baptist friends on securing his services, and trust that his work among them will be most successful, and his sojourn among us pleasant. He will doubtless render valuable assistance in advancing the interest of Christ's kingdom in Yazoo City."

Aberdeen.

I have recently assisted Bro. P. S. Cain in a meeting at New Prospect Church. The church was revived and eight received for baptism. I assisted Bro. T. R. Payden in a meeting just before this at Bethel Church. The saints were helped and two young men were converted, one of them being received for baptism.

Yours in the work,  
C. T. KINCANON.

Pleasant Grove.

This church is in Zion Association, and has just enjoyed a good meeting. The pastor did all the preaching. Four were baptized, and the church received great strength from the

revival. At the close of the meeting Bro. J. E. Shaw was ordained deacon. Bro. Shaw is one of the godliest men in all this community.

I am now at Mt. Manna church, Coldwater Association, with Bro. H. J. Legge in a meeting. We are having large audiences and hope to have a great meeting.

Fraternally,

Aug. 24, 1900.

C. A. LOVELESS.

Wesson.

This is my first letter to THE BAPTIST, but I have such good news to tell, that I want to write you about it. We have just enjoyed one of the greatest revivals our church has ever known. The meeting began the 3rd Sunday in August, and continued until Wednesday after the 4th. The services were largely attended—sometimes the people were unable to get seats. The church paid off all indebtedness and received seventy (70) accessions. Bro. W. A. McComb, of Crystal Springs, did the preaching. We feel that God sent him to us. He won the love and esteem not only of the Baptists here, but of the Wesson people. We will always remember with gratitude his earnest work here, and extend to him a cordial invitation to come again.

LIZZIE PURSER.

Corinth.

As I see no note of our little corner in THE BAPTIST, I thought it would not be amiss to write. On the 11th ult. Corinth church began its annual protracted meeting which continued to the 19th with W. H. Carder, to assist our pastor, H. C. Taylor, with the services. During the revival nine accessions were added to the church; three by letter and six by experience and baptism. Bro. Carder is a power in God's hands, one of the coming ministers of the State and a credit to dear old Mississippi College. The Yalobusha Association meets here in October, seven miles west of Tillatoba, our nearest depot. Conveyance will be there for those that come by rail. You come, Bro. Editor, we would be glad to have you with us.

Yours fraternally,

J. S. JONES.

Murfreesboro, Miss., Aug. 30.

Olive Branch.

I send you a short account of a meeting held with our church, beginning August 22, and closing on the 31st. Our pastor, J. L. Sproles, was with us, but all the preaching was done by Dr. A. S. Pettie, of Jonesboro, Ark., a man thoroughly devoted and consecrated to the Master's cause.

He delivered a series of 18 sermons full

of Gospel truth, in such a plain and practical manner, that all could easily understand the plan of salvation. There were 15 conversions, 13 of whom were added to the church by experience and baptism.

On Saturday morning Bro. Sproles baptized these 13 young converts, after an impressive discourse on baptism by our brother, Dr. Pettie.

Fraternally yours,

H. F. BUCHANAN.

B. Y. P. U. Quarterly.

Beginning with the last quarter in this year the Sunday School Board will issue a B. Y. P. U. Quarterly, at the earnest request of the Southern B. Y. P. U. Dr. Dawson and Dr. Gray, together with their Board, have agreed to help us out in the way of furnishing copy, and our Board will bear all the expense. The Quarterly will contain the Bible Readers' Course and also a treatment of the Prayer Meeting Topic Card, just as the Sunday School Lesson is treated in the other Quarterlies. In size it will correspond to our Advanced Quarterly, being 32 pages octavo, and will be sold at the low price of 10 cents per quarter in single copy, and 6 cents per quarter in quantities of ten or more to one address. Its announcement has met with very great favor, and there is a feeling on every hand that it will meet a condition which many have felt. I shall greatly appreciate anything the brethren may do to get this Quarterly well before the people, especially to have it introduced in our young people's meetings.

We are now well into the second quarter of the convention year, and I am glad to report that the affairs of the Board have made a decided forward movement upon what they were for the years previous. Our quarterly report closing July 31st was the best we have ever made, showing advancement in every department. The Bible Fund more than doubled what it was for the corresponding period last year, and is already more than the whole of last year's contribution. I greatly appreciate the response that the churches are making to the call, and hope the time may soon come when the Baptist churches of the South will give undivided support to the Sunday school and publishing interests of the Convention, even as they give undivided support to Home and Foreign Missions. I am also hoping that this year, which closes the first decade in the Board's history, and marks the passing from one century to another, shall witness the best year's work the Board has ever had.

J. M. FROST.

Nashville, Tenn.



## Some Choice Men of the Pew.

DR. E. A. ROWAN.

The destruction of the Alexandrian library by the Saracens, in 642 A. D., was one of the greatest apparent injuries that the world's literature has sustained. The loss to science is irreparable. The whole Greek and Latin literature was lost except some fragments. Yet, the destruction of that library is matched by the loss humanity has sustained of unrecorded history made by men and nations. Men who have been conversant with facts, and observers of occurrences have truantly neglected to preserve them. For this reason, many of our ancestors have lived noble lives to conserve limited purposes. The young have been deprived of their example, and have suffered the loss of the choicest heritage of their fathers. God's philosophic workings in history are marred by lost chapters in the divine economy of facts. Such negligence is criminal. It robs the young of their dues, and shows an extravagance in the use of divine mercy.

These fourteen articles, written on Choice Men of The Pew, have emanated from my pen to preserve facts in our history, of every part of the State, that would otherwise have been lost to us. The characters noticed have been chosen, as far as possible, from different sections of our State. They have all shown a high average. The first article, written on Captain John Powell, was discouraging when written, as it appeared impossible to equal it, and because of the impression made on the mind of the writer that interest must decrease as advancement would be made in the accomplishment of his task. But the work has been done with increasing delight, as character after character has been discovered to possess such fine traits, and fascination for the lover of biography. The subject of this sketch, though the last of the series, does not fall below our former studies.

Dr. E. A. Rowan was born near Crystal Springs, Dec. 31, 1837. The old Rowan homestead was about one mile west of Crystal Springs, and just south of the Methodist camp ground. The father of Dr. Rowan, Samuel Rowan, was a native of North Carolina. He came to Mississippi in 1833, and settled in the original town near where the prosperous town of Crystal Springs now stands. There he filled up a useful career, reared his children and passed his last days. It is said that he was "an honest, industrious, and thoroughly reliable man." He was one of that class of settlers of Copiah county, which, for sterling virtue, integrity and common sense, has given the county its reputation for fairness, courage and manly worth.

Dr. Rowan spent his boyhood on his father's farm. It is to be supposed that in his youth he had the usual dislike that boys have for cutting firewood, and possessed their enthusiasm in the chase, and their love for the fishing rod and tackle. After receiving a good literary education, he pursued his medical studies at the University of Louisiana, now Tulane University. During the Civil War he made a good record as a soldier. He was serving in the Confederate army when

he was captured in front of Nashville in 1864. He was held a prisoner of war at Johnson's Island until June, 1865.

I record with peculiar pleasure that Dr. Rowan is a native of Mississippi. He is in his 63 year, and was born in Mississippi. Our State is not yet a hundred years old. It is comparatively young. Perhaps it has been noticeable that many of the subjects of these sketches have come to us from other States to aid us in material and spiritual development. We duly appreciate their presence and labors. We esteem them highly for their work's sake, but we must condole with them over their misfortune of birth, as they were not so favored by providence as to be natives of Mississippi, the sunny State of the Union, and the fairest of the charming sisterhood. What a happy lot is ours to live under such cerulean skies, to breathe such resinous air, and to enjoy the diversified products of such a State, the blushing peach, the ruddy apple, the toothsome pear, the mellow cantaloupe, the juicy melon; to drink the water from the cool, gurgling spring under the shady hill, and revel in the delights of the honey-comb with cells bursting with pure honey. Heaven preserve the mark for all time to come.

Dr. Rowan may be called "the beloved physician." He began the practice of medicine in 1866, on the Pearl river, in Lawrence county. At the expiration of three years, he moved to Wesson, where he is living at present. At Wesson, as every body knows, is the largest cotton factory in our State. It was in no small degree gratifying to me, when living in Natchez, to hear the operatives of the mills, once employed in Wesson, speak so kindly of Dr. Rowan. They seemed devotedly attached to him as a physician, and as a man. I gathered from conversation with them that he was kind and attentive to the sick regardless of their station in life, and was solicitous as to their well being. He was to them not only a physician, but a friend. No one, the minister excepted, fills a more responsible position in life than the practicing physician. How secure we feel in our illness when he sits by the bedside, and feels the leaping pulse. The length of our earthly existence, ever and anon, depends upon his patient attendance. If he is a Christian indeed, and can enter into the sorrows that darken our homes, and cheer us in the reverses of fortune, he is to us God's ministering spirit, doubly useful, twice loved.

Dr. Rowan is an efficient Sunday school worker. He has been superintendent of the Sunday School at Wesson for nearly twenty-five years. His Sunday School is one of the largest in the State, having on its roll, at times, the names of four hundred pupils. Physicians are not proverbial for their attendance at church. They labor under the embarrassment, full often, of being called out of church when they attempt to discharge their duty as a church member. And it is not a fancy, but a fact that Sunday is the busiest day of the week for the physician. Under the pressure of necessity, sick people keep going through the other days of the week, but Sunday is attended with relaxation of the system from the tension of cares, and the real condition of the sick person then becomes

apparent, and the necessity for medical aid realized. The busy physician is under the necessity of rising early Sunday morning to make his round before the hour of worship, and even then is frequently denied the privilege of enjoying that for which he has labored because of a number of unexpected calls to be made. And yet, Dr. Rowan has been a popular physician and superintendent of a large Sunday School for twenty-five years.

Dr. Rowan is an ardent prohibitionist. In 1880, two years before the first county of the State went under prohibitory laws, he had a lengthy discussion with persistent advocate of the open saloon. For six months he appeared in well written articles in a secular paper, until his opponent was driven from the field of contest. Dr. Rowan was advised to check his pen, or give it liberty at the expense of his political aspirations. He expressed himself as ready to sacrifice political honors on the altar of right, and to stand by a righteous cause whatever the personal loss. As a member of the legislature, he secured an enactment providing that each county, by vote might secure local option, and soon had the joy of seeing his own county expell the saloon from its borders by a majority vote of twelve hundred and seventy-eight. In his accepted political life, he has been among the first in the advocacy of measures promotive of the interest of the masses of our people, but in nothing has he shown himself stronger and purer than in the contest of morality against corruption, of womanhood against selfishness, of pure citizenship against intoxicated, debased manhood.

Now, my duty has been performed. My work of delineating character, seen in Choice Men of The Pew, is concluded. The work has called on me for extensive investigation, for much painstaking, for persistent research. It has been attended with much pleasure, and I put my pen aside with a reluctance that only subsides in the presence of the thought that other duties await my energy, my heart and my brain. It is to be hoped that these articles have been worth the space they have filled in our paper, and that some have been made stronger and happier by reading them. God knows.

Z. T. LEAVELL.

## Even Politicians Need It

Even a candidate for political office needs a day of rest, such as God designed Sunday to be. Wm. J. Bryan has declined to deliver an address at a national service to be held at Asbury Park some Sunday afternoon. In his letter declining the invitation Mr. Bryan said: "During the campaign Sunday is the only day I have for rest. Without that day of rest, I would not be able to undergo the work of the campaign. If I was to surrender that day on one occasion, I would find it difficult to refuse other invitations, and I think it better to adhere to the rule that I have heretofore observed."—Winona Lake (Ind.) Assembly Review.

## Another Ice Joke.

The profits of the ice men who gather great crops of the congealed liquid from Winona Lake during the winter are in cold cash.—Winona Lake (Ind.) Assembly Review.

## Some Requisites of the Pastoral Office.

Though we may not separate the preacher and the pastor we may distinguish between them. I write now of God's messenger to men in his character and work as shepherd. Some things are essential to the proper care of the flock, and especially of lambs of the fold.

Above all, the pastor should know Jesus. He must have a personal experimental acquaintance with the chief shepherd of the sheep. He must himself enter into the fold through Jesus, who is the door of the sheep. If he climb up any other way he is a thief and a robber. The sheep, the true ones, will not know his voice, because he is a stranger, and will not respond to his call and follow him. He is not a herdsman or drover, but a shepherd. He can not drive, he must lead, go before and attract the flock. No unconverted man can have the heart of a shepherd and do his work. Pretense will disgust and repel. The sheep will not know him because he does not know the Great Shepherd, who has given his life not only for the sheep, but also unto them.

The pastor should know the sheep. If he does not learn through pastoral visitation and personal intercourse their capacities and wants and circumstances, how can he tend them? But to know means more than to recognize and acknowledge, it involves appreciation, sympathy, understanding which come from mutual love. Jesus, the good shepherd, knows his sheep and they know him as the Father and the Son know one another (John 10:14-15). They know not only that each sustains this relation to the other, but they also understand and appreciate and live in one another. He who does not in this way and in some degree know his flock is not fit to be a pastor. His work will always be heartless drudgery and never highly efficient. It is true that he can not love them unless he knows them, but he cannot understand them unless he loves them. This knowledge will give sympathy, not merely the pity or compassion of a kind heart, but a fellow-feeling, so that he can suffer and rejoice with them. Oh, for this spiritual passion in the pastoral office!

A pastor must be gifted in feeding the flock. When the fallen Peter had been recovered and restored to the pastoral office, Jesus said to him, and through him to all pastors: "Feed my lamb, Feed my sheep." Now to instruct, to teach, to cause one to know, is to feed. The word of God is food, milk and meat, for the soul, that for which it hungers, that which satisfies and nourishes. In a real sense, every preacher, and because he imparts divine truth to men, is doing the good and acceptable work of a pastor. Let us cease the common and senseless talk that one is a good preacher, but a poor pastor. Indeed, one cannot be a good pastor unless he is a good preacher. Some of the best pastors of my acquaintance do not spend much time in what is called pastoral visiting, but how rich is the food they give to the sheep. Dear pastor, sent by the Great Shepherd of the sheep to tend his flock, study and meditate upon, take up and take in, the divine word that

you may be able to give every one his food in due season.

The pastor should be faithful—loyal to him who appointed him and true to those on behalf of whom he is sent. This will always require self-denying and sometimes self-sacrificing service. In speaking of the genuineness of his pastoral relation, Jesus said that he was the good shepherd, and in attestation would lay down his life for the sheep. "He distinguished himself from two classes of persons who were willing to keep the sheep. Thieves and robbers would kill them for their own benefit. Hirelings, men who work only for pay, would be faithful after a fashion. They would not destroy the flock, they would not leave it for storm or any ordinary trial; but danger would test them, wild beasts would move them. They were only hirelings, the sheep did not belong to them, they did not really know one another; why should they think more of the life of a sheep than of their own? They were neither required nor expected to give themselves up for the flock; they were only hirelings and hence could not be shepherds. The pastor must and will, if he has a shepherd's heart, give himself to self-denying, suffering, and even self-sacrificing service unto death for the flock. Many pastors are now giving themselves wholly in life and in death for the sheep in the name of Jesus.

The pastor should be true. Not merely truthful; but real and genuine, true as opposed to the false and spurious. Jesus said: "I am the good shepherd," the true and helpful pastor. He always had gracious words for sinners, but he could not endure a sham. His denunciation of hypocrisy was withering. He had no patience with an actor. He was himself perfectly true. The faintest suspicion of pretense on his part would have driven the people from him. They knew he was real, honest, perfectly true, and therefore they responded to his call with trustful and joyous confidence. The undershepherd also must be true, sincere, without wax. Nothing can compensate for the absence of genuineness. May I give a bit of knowledge which came through experience, sometimes humiliating, but always helpful? No one so easily detects and so heartily despises insincerity, feigned sympathy and earnestness in a preacher as a young Christian. He loses all confidence in and respect for him. Real earnestness, rock-bottom sincerity will cover a multitude of defects. This is an absolutely indispensable qualification of the pastor. He must be true.

## 2 requisites of pastoral office

"Thou must be true thyself,  
If thou the truth would'st teach;  
Thy soul must overflow,  
If thou another's soul would'st reach."

H. F. S.

Vicksburg, Miss.

## "Our Friend, Lazarus."

John 11:1-44.

BY W. A. HAMLETT.

When sin came into the world on its mission of destruction, it failed to destroy every blessing which the Father gave to man. At

least one remained out of the wreck, to hallow the earth, and to remind man of Heaven which is to be regained; and that one blessing is Friendship. Take it out of the lives of men and we would be comparable to brutes, fighting, cheating, destroying one another.

The value of Friendship is incomparable; the power of the tie is well nigh indissoluble. True Friendship never dies, but grows into the fulness of eternal love.

The aged spend their quiet hours dwelling upon the Friendships of the long ago, the thought becoming stronger and more hallowed as they near Heaven.

Jesus longs for the friendship of men. He came to earth for that one purpose, but "we hid, as it were, our faces from Him." In His loneliness, being despised and rejected of men, His heart goes out in its sorrow for a friend. Never was there the life so lonely as the Master's. He trod the wine-press alone, and in His sadness who shall say He did not need a friend? And He found one, at least, whose life we know very little about, who left no writings, who attained no great degree of prominence, but who was an unassuming, unknown man, named Lazarus. This man lived in a little home in Bethany with his two sisters, but his name shall never perish, for he was Jesus' friend! "Our Friend, Lazarus."

How sympathetic, this reference of the Savior is. It seems it was spoken in His most tender manner. And, no doubt it was, for who could appreciate a friend more than the lonely Son of God? There were so many enemies, but how few friends! The Twelve claimed to be His friends, but it was one of them who betrayed Him, while the rest left Him in the hands of the mob. The multitude professed friendship toward the Savior, desiring to crown Him as King; but in a very short while they turned against Him and left Him. The Pharisees hated Him; the Romans ridiculed Him; the Jews suspicioned Him. Yet there was one who had an unshaken faith, and, caring not for others, he stood as the friend of Jesus. "Our Friend, Lazarus."

How came this about? There must have been some means of proving his friendliness to the Lord. Did he defend Jesus in the Temple? Did he confess Him before men? Did he contribute to the support of the Master and the Apostles? What did Lazarus do to prove his friendship to Jesus? One thing we know: He always gave Jesus a welcome into his home.

The Samaritan village had no place for him. (Luke 9:53); He was said to have not where to lay His head. Homes were closed against His entrance, and more than once did He remain out of doors all night.

But as often as Jesus came to Jerusalem, He was certain of a home. We read of His going out to Bethany and lodging there. Why? That was the home of Lazarus, at which place Jesus was always welcome.

Reader, if you are a friend to Jesus, you will invite Him into your home. And know this—He always brings a blessing.

## Notice!

All delegates and ministers who expect to attend the Chickasaw Baptist Association, will please notify

MISS NANNIE E. GREEN,  
Chairman Entertaining Committee,  
Sionewall, Miss.



## SERVICE IN LIBERAL GIVING.

Extracts from an Address by S. F. Johnson at the Recent Young People's Convention at Roanoke, Virginia.

There is no more important work than to cultivate the grace of liberal giving. Some one may say, "Our first duty is to win souls to Christ;" but I am persuaded that, if more time was spent in cultivating Christian virtues, we would soon build up a strong, active body of Christians, who would everywhere exert a wonderful influence for good, fairly loving people into the kingdom, and making those who are outside anxious to unite with such a body. I believe that, if for one year we should devote our energies to cultivating every beautiful trait of character with never a thought of a protracted meeting or of preaching, especially to the unconverted, at the end of that time we would have not only stronger and better workers, but there would be ten times as many conversions as now.

I fully agree with that noble Christian worker, Henry Drummond, recently passed to his reward who said: "What the Lord wants is, not more of us, but a better brand of us," and in cultivating the grace of giving we are cultivating a virtue that will bless and help us in every department of our Christian life. Gratitude is the noblest Christian virtue, a God-given instinct. It springs from the depths of a loving heart, shines out in our lives, ennobles life, blesses our every thought and act, and fits us for the greater life to come. It is gratitude that makes the infant smile into its mother's face, causing her heart to leap for joy. I believe we are growing better. A new era is marking the history of the church, and we are, by right study of the Word, getting into closer touch with the Father, the Son and the Holy Spirit. One of the most hopeful signs of the times is the prayerful study of the Bible by hundreds who heretofore had but a superficial knowledge of its teachings. As we know his Word, and as our hearts are touched by fire from God's altar of love and mercy, we are quickened into newness of life, that makes us willing to give liberally of our means, our time and our talents for his cause. It would be a good thing for our meetings, if we should talk and think and pray, and sing about the grace of giving for a whole month; and then for another month to pray and talk and think about cultivating love; for another month, temptations; for another, purity, etc.; for we cannot discuss these Christian graces without growing into them.

In order to best cultivate the grace of liberal giving, we must first realize that we have given ourselves. Then it will not be so hard to give our means. Yet we ought to have a definite and fixed plan for giving. He who gives only from the impulse of the moment rarely gives wisely or well, and often thinks he gives liberally, when really but a very, very small part of his net income is so disposed of. We do not want the kind of giving that requires the greatest possible pressure to bring it to the front. We want the giving that, actuated by the highest principles, recognizes the blessing of God in everything and gives

gladly and gratefully. I believe that none of us should be satisfied with giving less than one-tenth of our income to the Lord. We should, no doubt, as a rule, give more, and he who gives one-tenth will soon grow in the grace of giving until he will gladly give more. But whatever the proportion, let us give it regularly, systematically, and gratefully. Every member of the family, even the youngest, should be taught to give. When the basket comes around in the Bible School or church, the parent should no more contribute for the whole family than he should eat breakfast for all before going to church. If there are six in the family, and but six cents to give, these six cents should be divided, and each member give one cent. Each member of the church and each member of the school is thus taught to give for himself.

We need to begin early in life to cultivate the grace of giving. We need when very young to begin to crowd out of our hearts that selfish inclination to keep the best of everything for ourselves, and learn early to offer lovingly and gladly the first and best to God. When a boy, I attended a little country Sunday school, that was fortunate in having for its superintendent a conscientious, godly man, who tried by every means in his power to encourage the grace of giving. When, one day, some children claimed that they could not bring even a penny for the usual collection, in desperation, he said: "Well, you have eggs at home, haven't you? Then, bring eggs." The next Sunday morning, very much to his surprise, and yet to his gratification, a dozen or more eggs were brought and gently placed in the hat, when it was passed around for collection. For some time after that, eggs were a regular feature of the collection, and the children and parents in that community were at length fully imbued with the idea of making a contribution every time the collection basket passed around. I must say that the determination of this superintendent to take up a collection of some sort, made a great impression on my mind. I have never forgotten it, and never shall; for I was one of the boys who found it necessary to bring eggs, pennies being mighty scarce with me in those days.

Recently, a friend of mine approached one of the great millionaires in Wall street, New York—a man who controls more than one hundred millions of dollars—and asked him to contribute a comparatively small sum to help in some good cause. Although these gentlemen were on the friendliest terms, the millionaire declined, and said: "I cannot give you anything. I have never learned how to give. Ask me to do anything else in the world but to give. It hurts me to give." This poor, sordid individual had surrounded himself with an atmosphere of getting and of selfishness, and it fairly wrenched his soul to think of making even a small contribution to any good object.

On the other hand, I recently had a very pleasant conversation with one of the most vigorous and energetic workers connected with the Y. M. C. A. Referring to a certain rich woman, who was giving her money by

the thousands, he told me, with a good deal of interest and enthusiasm, that when he suggested a plan for investment in the Lord's cause this woman said, very promptly and with a great deal of pleasure: "I'll do it, Mr. Williams. You don't know what a good time I have giving away my money."

My friends, do not resist the impulse to give. Give sympathy, give love, and, as opportunity affords, give a liberal share of those substantial means which God has given you. Do not confine your giving to your own family, your own friends, your own church, but let your heart and love grow until they shall come in sympathetic touch with the needs of others, even in all the world. Especially should those who lead and teach others learn this blessed privilege. Stingy people can never lead others into liberal ways, and we need in our churches consecrated pastors and officers, who will themselves give, and thus encourage the grace of giving in others. It is a great misfortune for a Bible school to have as its officers men who do not contribute liberally.

I was one day on the train talking to one of the most successful educators in Virginia—one who has had marvelous success in raising money. I candidly asked him, "How is it that you have been able to reach the hearts of so many men and to carry forward so successfully the work that has been committed to your care?" He replied that he could not tell the secret of his success. But, later in the conversation, he said: "I have always made it a rule to contribute liberally to the Lord's cause. I found once that, in spite of what I had given away, I had accumulated about \$10,000. I came to the deliberate conclusion that that was too much money for me, and I just cut it half in two, and gave \$5,000 of it away." He did not say so, and perhaps he did not know it, but I felt that it was because of the liberality of his own heart that he had found such ready response in the hearts of those who were able to give their thousands.

## Duty.

Man is born to expand every particle of strength that God has given him. It behooves us then to find out what we are fit for and stand up for every principle of right at the post of duty. We should know self; to thoroughly know self we must study and cultivate our talents, take advantage of every opportunity. How can we do our duty unless we are prepared? Now is the time for preparation, for the present is the richest hour in the history of the world. If we have nobleness of character we will do our very best to cultivate and improve our powers. We must deny ourselves those things which tend to weaken or impair our strength. We cannot ever wear the badge of true manhood or womanhood unless we give up the lower and attain the higher plans of living. A noble life begins with sacrifice; we must reach out for the higher, it is a sacred duty we owe to ourselves. "Do to-day's duty, fight to-day's temptations and do not weaken or detract yourself by looking forward to things which you cannot see, and could not understand if you saw them."

Not only do we owe a duty to ourselves but to those who should ever receive a pure and deep reverence—our parents, who have from infancy watched every development of childhood. What great desires they must possess for that boy and girl. Every sacrifice is made to prepare them for life, the comforts of home, of old age, are often given up willingly, yea, gladly for their education. What a shame that so many, after such sacrificing, such earnest desires and prayers, that these will prove a blessing to the world, should return home educated, but with every sense of duty to father and mother destroyed, often causing them to bow their heads in shame. Each one should remember the great obligations under which every one is placed. Perform the duty to parents by fully developing your powers, by striving to faithfully perform your mission in life, and by expanding every particle of the strength that God has given.

The church claims something from us. How faithfully should we perform our duty to this great institution established by Christ. It is to the church that we go to receive strength and courage to take up our burden and daily duties. Here Christ has promised to meet us, be with us and give us of his power. Since we receive so much are we not under many obligations to perform faithfully our every duty?

How much do we receive from education? How much do we owe our Alma Mater? We are representatives, sent out as educated men and women. Let us be true to our alma mater, and show to the world that we are true representatives of a Christian college, that we have learned the many lessons of perseverance and self denial taught us.

But above all, we owe our greatest duty to God, the Fountain Head of all that is pure, noble and true. If we have any purity, nobleness or loyalty, it comes from God, it is a part of Himself. How selfish, how ungrateful to strive for these qualities, secure them, then refuse utterly to repay this debt. Let us resolve to perform more faithfully, more conscientiously our duty, even with the faithfulness of our forefathers. Nowhere in history do we find a more beautiful example of faithfulness to duty than is exemplified in the early Christians of Rome. How they stood at their post of duty when every cruelty and torture was inflicted upon them. They bore death bravely. Even while burning at the stake they sang praises unto their God whom they were forbidden to serve. Let us be faithful, for there is laid up for the faithful a crown of righteousness.

B. H.

Cynthia, Miss.

Found in the Corner-Stone of B. M. F. College.

While the masons were repairing the northeast corner of the College building this morning, we found deposited the 7th annual catalogue of Blue Mountain College. On the fly leaf of the catalogue was written in the handwriting of Gen. M. P. Lowrey, the following:

"Deposited in the northeast corner of the basement of Blue Mountain Female College, July 29th, 1880. God bless this College and

may it long prosper, and be a great blessing to the world.

M. P. LOWREY."

On a sheet of note paper bearing the letter-head of the College, was found in the same handwriting the following:

"July 29, 1880.

The first part of this building was a frame 24x36, erected in 1873. The first addition was made in 1874, the next in 1875. The last is a brick basement with a frame building 24x40, finished in 1880, Masons, R. W. Ford, A. J. Smith, and W. E. Bridges. Carpenters, L. P. Cossitt, A. S. Neely, and G. R. Whisenant."

We will add a good deal more data and put in the same corner. Work is progressing nicely now. We will have the small building ready by the opening and extended progress on the large one.

Yours truly,

W. E. BERRY.

September 5, 1900.

Chicago.

BY J. F. HAILEY.

I promised to say something of the music of Chicago, but I hardly know how to begin or what to leave out. There are 175 teachers and directors of special note in Chicago, covering, I suppose, every phase of the subject, whether as an art or a science. The finish is such as we, of Mississippi know only by hearsay. Songs that go with a smoothness and ease that are delightful, are found, on inspection, to be very difficult. A thing highly commendable is that choir and solo singers make even these difficult songs as intelligible as if they were being read. Wa-wahs, take notice.

The great organizations here are matters of wonder. Phinney's band is an organization of national reputation. It claims to have traveled 186,000 miles and to have given five hundred concerts. They led the procession at the G. A. R. parade. The music was thrilling.

The Appollo Club claims to be the leading choral body in the United States. It was organized in 1872, and has given the Messiah twenty-five times.

The Imperial Quartet has the finest bass I have ever heard.

The Spiering Quartet is perhaps the most noted stringed instrument organization in America.

The Theodore Thomas Orchestra, of course, eclipses everything else. It is one of three such organizations in America, the others being in New York and Boston. Mr. Thomas gives concerts only in winter. His last consisted of twenty two. The expense exceeded the receipts by \$17,000, being the best season he ever had from a financial standpoint. He usually runs from \$20,000 to \$30,000 short. It is made good by private subscription. His orchestra has more than one hundred instruments.

The music at the University is set in the background, as at all schools of the sort. Wardner Williams, the director, I suppose, is second to none in Chicago as a voice trainer, and is master of the piano and organ,

while with the theory and history of music he is as familiar as Dr. Brough is with Kipling's Recessional. At present I am his only pupil in theory and history of music. He has assured me that I will receive my "major" in thorough bass and harmony in a few days. By "skimping," in a financial way, as the seamstresses say, I am managing to have him place my voice for me. I give a quotation from a musical critic concerning Dr. Williams: "Mr. Wardner Williams is a descendant of Roger Williams. It is doubtless to his father's mental traits that Mr. Williams owes that analytical faculty which Dudley Buck noted of him. (Dudley Buck is a noted composer.) To his talents as a teacher and organizer, Mr. Williams adds a musical taste that is almost perfect, and poetic sensibility that rarely goes with more practical gifts."

Mr. Williams' brother is considered one of the best singers and voice culturists in Chicago. I count myself fortunate in coming under the tuition of Mr. Williams. His course of history and theory of music are free to all students of the University. The study of harmony is equal to that of anything for cultivating attention.

P. S.—Please ask all students coming to Mississippi College to bring any musical instruments they have, and tell that man down in Copiah to return the band instruments he borrowed from Clinton.

## Convention's Report on Prohibition.

Knowing that it is our duty to seek the will of God in all things, and recognizing the liquor traffic as an instrument of God's greatest enemy and man's most deadly foe in both material and spiritual things, we pledge ourselves to an uncompromising effort against that traffic in all its forms; therefore,

*Resolved*, 1st. That we deplore the introduction of intoxicating liquors into our new territorial possessions.

*Resolved*, 2d. That we enter our solemn disapproval of the conduct of the President of the United States, in setting aside the laws of our national Congress relative to the existence of the captein in the camps of our armies, and his apparent prolonged indifference to the petitions coming from our Christian citizenship asking for his ruling on this subject.

*Resolved*, 3d. That we ask our government to use every legitimate means to suppress this sin in the camps of our soldiers, both at home and abroad.

*Resolved*, 4th. That we affirm our opposition to the issuance of privilege license by our national government in prohibition communities. That we also most heartily approve the action of our present legislators upon this subject.

*Resolved*, 5th. That we affirm our pledge to State and national prohibition, and that a committee of nine be appointed by the President of the Convention, selecting one from each circuit court district, with Judge J. B. Chrisman as chairman, to take such steps as they may deem proper, in procuring State prohibition at the next regular meeting of our State Legislature.



## Yazoo Association.

The forty-ninth annual session of the Yazoo Association met with the Goodman church August 29, 1900.

Rev. J. T. Ellis was chosen Moderator, A. C. Hall Clerk, and A. A. McPherson Treasurer.

The introductory sermon was preached by the writer—text: "Preach the Word."

The delegation was good—that is, they looked good. Only two-thirds of the forty-three churches were represented.

Among the visitors were Bro. T. J. Bailey, editor of THE BAPTIST, and President W. T. Lowrey, of Mississippi College.

The reports on the usual subjects were in good shape. The speeches were prompt, spicy and to the point. The business proceeded with much dispatch, and the discussion of the various subjects was said to be above the average.

The Centennial exercises were set for the next day, Thursday, and were conducted by Bro. Price, under the reports on Publications, Ministerial Education, the College and Missions (St., H. and F.) was a feast of good things. Bro. Price had us to sing the old songs, frequently lining them out as in olden times.

The prayers were fervent and the speeches well directed, full of pathos and most enjoyable. It was said by those who were at Jackson and Hot Springs that (excepting one speech at Hot Springs) this Centennial effort surpassed either of those. The order of subjects and writers were as follows:

Publications, by T. J. Bailey.  
Progress in Beneficence, by J. F. Tull.  
Denominational Growth, by H. P. Hurt.  
Effect of Baptist Principles on Other Denominations, by the writer.

Our Educational Work, by W. T. Lowrey.  
The Pastor as a Leader, by J. T. Ellis; and  
The Baptist Outlook, by J. B. Lawrence.

Bro. Rowe was to have spoken on Missions, but, not being present, this subject was only alluded to by the other speakers.

Also, Dr. J. L. Johnson was to have spoken on Old Mississippi Baptist Ministers; but he also was, for some cause, not in attendance.

Other brethren spoke. Every speaker seemed to have his wits about him; his heart seemed full of love and gratitude to God—his spirit on fire with religious zeal and enthusiasm, because of the progress of the Cause along all lines during the century now closing. Thus closed, as we felt, a very profitable day's work.

At 3 p. m. the B. Y. P. paper, written by Arthur Flake, was read and discussed.

1st. The OBJECT of this society was to develop the gifts and graces of our young people, beyond what is done in the Sunday school and prayer meeting.

2d. The METHODS of doing this were well presented. (See Report in the Associational Minutes and in this issue of THE BAPTIST.)

## SECOND DAY'S MEETING.

Report on Woman's Work, by the writer. Bros. Ellis and Hastings and Col. Binford followed the writer in good speeches. All four of us complimented the ladies for their noble work, etc., etc.

I noticed Bro. Price's eye twinkling with mischief as he listened to the speeches. He then took the floor and said: "Yes, yes. Mighty nice, fine work; much palaver; compliments all deserved and all true. But! who did the work?—it was the faithful few! Women are no better than men. The majority of women, as well as men, do nothing. While the few are toiling and sacrificing to carry on and help forward the Lord's Cause, the majority care not a straw for it, and are either attending to their home affairs or gadding about," etc.

It was quite a stirring speech, full of wit and sarcasm, often convulsing the audience with laughter. Even the Presbyterian pastor, Dr. Hawthorn, lost his dignity and laughed inordinately with the rest.

Next was *Temperance*, by the writer. The report laid stress on Bible prohibition, as seen in certain texts, viz.:

"Be not among wine bibbers" (dram drinkers); and "Look not upon the wine when it is red in the cup," etc. Prov. 23: 20, 31.

"Woe unto him that putteth the bottle to his neighbor," etc. Hab. 3: 15.

"For no drunkard shall enter the kingdom of God." I Cor. 6: 10.

Col. Binford paid his respects to the "blind tiger." One could almost see him (the tiger), and see the fur fly.

Brethren Price and Hughes made strong speeches.

Next *Apportionment*, by J. J. Shanks. Under this topic, if any one speech could be said to be the speech of the Association, it was Bro. Price's speech on Christian Giving. A general confession followed, and a vote of thanks to the speaker.

Reports on the *Orphanage*, and last on *Sunday Schools*.

The speeches on these were excellent. Time and space forbid comment.

M. V. N.

## CONN.

On the 3rd Sunday in July the writer entered into the first of seven meetings, four on my own field and three with other brethren.

## BRUSHY FORK.

The first was with my home church. Bro. J. E. Thigpen was with us, and preached the pure, plain gospel for five days. There were six accessions, for four baptism, and two by letter. These, with eight received before the meeting, make a total of fourteen for this year.

## WHITE OAK.

Next, Bro. John Thompson, of Rodney, came to our assistance on Monday afternoon. Under the guidance of the Holy Spirit, he gave us ten earnest, thoughtful sermons. He left us on Saturday afternoon bearing the love of the church and community, and leaving behind eight happy converts awaiting baptism, and one brother enjoying renewed fellowship with God's people. With five previously received, these make fourteen welcomed into her fellowship during the year.

The following two weeks I was with Rev. Henry Purser. First at Bethel and next at

Morgan's Fork. Then, to Yazoo county, where I labored until Friday afternoon, with Rev. S. J. Ellzey at old Ogden church.

## NEW SALEM.

In Jefferson county, chose the 3rd Sunday in August and the week following, for her protracted service. Brethren Dove and Price were there to help me. We had good preaching, good interest, and the working of the Holy Spirit in the salvation of three souls.

## BETHANY.

The seventh meeting was with my little flock at Bethany. Young Bro. Price was with us there and all moved on smoothly until Tuesday, when he and I were taken sick, and to the sorrow of all, the meeting came to a premature end. Three were received for baptism and many others interested.

Bro. Price is a ministerial student, struggling hard for an education, and bids fair to be an efficient laborer in God's harvest.

Thus closed seven weeks of labor, anxiety and pleasure.

May God grant that the seed sown may spring up and bud, and bring forth fruit to the honor and glory of His name. Brethren pray for us.

B. SIMMONS.

Conn, Miss.

## Associations.

## WEST JUDSON.

Wednesday of last week I spent at the West Judson Association. It met with Oak Hill church, sixteen miles southeast of New Albany. The Moderator, Rev. T. A. J. Beasley, classed it as the best session of that body. The twenty-one churches represented reported 144 baptisms and considerable advance in missions. The day was spent in discussing the different phases of the New Century Movement. The effect was good. I took a collection of \$16.60 for the Orphanage.

## THE TIPPAH.

I spent Friday, the 31st ult., at the Tippah Association. This, too, was a working body. I failed to get the number of baptisms reported, but was told that the number was above an average, and that the letters showed an advance along all lines of work. Foreign Missions occupied the morning session, and the report by Rev. J. R. Carter was one of the best I ever heard read. The speeches were full of the mission spirit, and will result in good to the cause. At 11 a. m. the writer preached on "Triumph in Captivity" (II Cor. 2: 14), and took a collection of \$12.05 for the Orphanage.

The afternoon was devoted to the New Century Movement. The programme was well arranged, the speeches were to the point, and all left filled with a desire for more and better work as we turn into the New Century.

E. E. THORNTON.

New Albany, Sept. 3d.

## Christ My Savings Bank.

During the State Convention, a brother living in Jackson, among other things, told me an occurrence that made a strong and lasting impression on my mind. He said, "Some time since an uncle of mine died and a few minutes before his death, he turned to me and said: 'All the money I have given in Christ's name, I am carrying with me now, all the money I leave, I have lost.'" What a glorious thought to those who believe and give in Christ's name. What a joy, what a pleasure, to make Christ our Savings Bank, and every year and every month to make a deposit therein that His divine instruction to aid and assist here on earth may be carried out and the giver draw on it for Eternal Life. Is it possible that a single one of our followers can doubt that care of orphans is not one of his commands. Will not every minister urge his members to make a deposit to build a home for our orphans and regularly thereafter support it. It cannot be that Baptists will refuse to build a home and care for these little ones applying to us. They are God's children, and how shall we answer if we neglect. Twenty-two were refused last month on account of no room. Our contributions last year were large enough to support over a hundred. If we had homes built and paid for, we could support more than a hundred. We never go backward. We must build a home, we can, we will build a home. Will you help us? Will you put some money in this Christ's Bank? A bank that never fails, that no panic touches, that pays dividends through Life Eternal.

A. E. JENNINGS.

## Lewiston, La.

The Spring Creek Baptist church, located seven miles southeast of Osyka, has just closed one of the greatest revivals ever experienced in this section. The services were continued nine days. The preaching was done mostly by Brethren Norville Fortenberry and John Powell, who preached the gospel with great effect; the Holy Spirit accompanied the preaching of the same old story of Jesus and his power to save with grand results, there being 41 accessions, 30 by experience, 7 restored, and 4 by letter, and the membership greatly revived. Spring Creek has now about 250 members. With this membership she is able to wield a wonderful influence in advancing the cause of Christ. The church's pastor is Bro. W. H. Schilling, who has served the church for the last 20 years with ability and success.

Yours in Christ,

W. B. F. LEWIS.

September 3, 1900.

## Zion Hill.

On the fourth Sunday in August the church met for worship; there were about 1,000 people present, possibly half got in the house. Bro. J. R. Johnston, of Steen's Creek, preached with great clearness twice a day for eight days. The brethren say we had the best meeting the church has had in sixteen years. Zion Hill is the ninth church in the State, and is as strong doctrinally and

financially as the State has anywhere in the country. The church is in as good condition spiritually, it is thought as she has been since organization in 1813. Seventeen accessions, 12 by baptism. We expect to hold our annual meeting in the Gloster church, October 1. Dr. R. A. Venable is to preach for us ten or fifteen days.

W. S. CULPEPPER.

## Waynesboro.

On Friday morning, August 17, there were baptized and received into the fellowship of Waynesboro church 22 young converts, also 9 received by letter, making a total of 31 added to the church as a result of a twelve day's meeting, in which pastor W. J. David was assisted by Rev. W. D. Bosdell, of Whistler, Ala. The church was greatly revived, and we expect good things to follow the meeting.

Fraternally,

G. S. HEMETTER.

## Carey Association.

Meets with the Gloster church, Thursday, September 13th, at 10 o'clock, a. m. Bro. Editor, we expect you and brethren Yarborough, Rowe, Sibley, Anding, Dr. Sample, Young, Philips, Foster, Johnson and all others who will come. South-bound trains arrive here at 5:05 a. m., and 11:25 a. m., North-bound trains at 3:33 p. m., and 8:55 p. m. We expect to get through with the business of the Association Saturday, but want Sunday to be a great day for missions. We expect for Dr. Rowe not only to see to it that the missionary work in the State and other places is well represented, but will expect him to preach on the subject Sunday. Come brethren, and let's make the meeting one to the glory of God.

Fraternally,

W. S. CULPEPPER,

## Antioch.

Thursday before the third Sunday in August our protracted meeting commenced at Antioch and continued eight days.

Dr. Lipsey, of Clinton, did nearly all the preaching. His sermons were so full of the gospel that we felt he had communed with the Lord Jesus and had a message direct from Him. He gave utterance to some of the grandest thoughts that ever emanated from the mind of man, and those who listened attentively seemed to feel the inspiration and were thrilled with emotions too deep for words: Strange to say, though, that some who heard him were perfectly impassive and seemed determined to reject the overtures of mercy. Bro. Ellis was deeply stirred, and his earnest appeals and touching prayers were surely borne to heaven.

The closing song, "Almost Persuaded," was sung with deep pathos, and as the bitter wail, "Almost But Lost," trembled on the lips, we felt it was indeed the knell of many hopes. We are assured, however, that God's word will not return to them void, but yield fruit after many days.

Friday morning, the 24th, the ordinance of baptism was administered to three hopeful

converts, who, we believe, will enter at once into the Master's service.

Many can bear testimony that we have been greatly strengthened in the Christian life, and we thank God from our inmost souls for sending Dr. Lipsey to us to inspire us with a desire to rise to a higher plane and work with renewed earnestness to prepare the world for the second coming of our Lord.

E. C. BOLLS.

## Wesson.

You will rejoice with us when you learn that our church has just undergone a most gracious revival and a great outpouring of God's spirit upon his people. This is the second series of meetings our church has held during this year. Bro. A. J. Fawcett preached a week for us in June, which was in part the "seed sowing" and the beginning as we believe of the sweet experiences which have just come to us and over which we are now rejoicing.

The earnest preaching of the gospel by Bro. Fawcett, together with the earnest and faithful labors of our pastor during the year, has been the "seed time" which has just culminated in a very great awakening of the entire membership of our church.

Our pastor begun our second meeting on the third Sunday in August, and was joined on the second night by Bro. W. A. McComb, of Crystal Springs, who has been preaching three times a day for eight successive days. Fifty-odd have been added to our number, with more to follow. Not only has our church been revived, but backsliders have been reclaimed and sinners by the score have been "born unto God."

To the churches throughout the State I desire to say that, if you need a man to hold a meeting that will be a benediction to your pastor, church and community—if so, Bro. McComb is the man.

You have learned of the resignation of our pastor, Rev. R. H. Purser, who for twenty years has been the faithful undershepherd of this the largest congregation in the State, and you will not be surprised to learn that a half dozen or more of the strongest churches in this portion of the State have already called him unanimously to the work. The church that secures his services as pastor is surely to be congratulated. Will you not pray that we may have the guidance of the "spirit" in selecting a man to take up the work here, which, under Bro. Purser's leadership, has in many respects been both grand and glorious?

Fraternally,

D. R. C.

## Church Going Candidate.

In on particular at least neither of the Presidential candidates—McKinley or Bryan—seems to be able to score a point on the other, and that's in the matter of going to church on Sunday. Both are church members and both are regular attendants at divine services on the Sabbath day.—Winona Lake (Ind.) Assembly Review.



# THE BAPTIST.

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A limited number of telephone advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

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No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

## WAY NOTES.

It was our privilege to attend three association meetings last week. The first was the Aberdeen, which convened with the Pontotoc church. Bro. Frank Souter was re-elected moderator, and D. W. Fowler clerk. The attendance was fairly good, and business was disposed of with dispatch. All the interest usually fostered by our Convention received due consideration. Bro. Frank Souter is seventy-two years young, and is quite active as a Christian and efficient as a moderator. Bro. R. A. Cooper is pastor at Pontotoc, and under his leadership the church is making a fine record.

The next was the Oxford, in session at Batesville. This body was organized when we reached the grounds. The old officers were re-elected.—Rev. W. I. Hargis, moderator, and Bro. J. D. Beacock, clerk. The meeting was not largely attended, but the business was well handled. The Century Movement received due attention; the speeches made on the various features being of a fine order. Rev. A. A. Lomax is pastor at Batesville, and held in high esteem. The church is in fine working order.

Then came the Columbus at Pheba. Our venerable brother, Rev. J. H. Buck, was in the chair, and J. W. Beppree was clerk. The lamented Sellers was, for more than a quarter of a century, moderator of this honorable body. Young brother W. H. Thompson is pastor at Pheba, and unquestionably has the situation well in hand. All these associations seem to be aggressive and efficient.

THE BAPTIST received every courtesy and aid, and the most cordial endorsement at all these meetings. It has good circulation in the territory of these bodies.

The college was well represented at two of these meetings by Dr. W. T. Lowrey, its able

## THE BAPTIST.

September 13,

President. Of course Dr. Rowe was there in the interest of missions. He is well-nigh ubiquitous, and everywhere gladly received

## Bible Plans.

Baptist churches are independent bodies, because they so understand the Scriptures. But they are sometimes like the Indian's tree—"so straight it leans over." They are a little afraid of plans of work; so have none and do nothing. Yet the Old Testament shows that God gave a perfect system to His people under the Jewish dispensation.

The Lord Jesus did not lay down specific plans, but He did command certain work. He was thoroughly systematic in His own work, and indicated to His disciples that He had given them "an example." In sending forth the seventy, He followed the rule set in the case of the twelve—they were to go, in the latter instance, from "house to house," in the other from city to city—to the people. It was left for the Savior to teach the gatherings.

Modern evangelists and some pastors depend wholly upon public services; trusting to drawing the people. The success of our good brother, Sid Williams, lies largely, likely, in his strict compliance with Gospel plans. In the first place he recognizes the "two": next he seeks "individual," and third, he relies on "effectual prayer." His public services show the natural result.

Pulpit ministrations are for instruction, edification and encouragement, not for entertainment, ostentation and show. The instruction is in the line of duty, not only how to live, but what to do, and where to "go," in obeying the commission. There is work in visitation; in the Sunday-school, in the field, which is "the world."

Now it so happens that the Lord has not explicitly said how His work is to be carried on, as to plans. To one is given the talent of speech—it may be exhortation, encouragement or prayer. Another can sing or praise with psaltery, harp or organ. A third may be gifted in conversation in the homes; all can give "according as God has prospered them." These are matters of their own responsibility and others may not decide their work, so it is done for the glory of God.

L. A. DUNCAN.

## Commonplace Fidelity.

Dr. Thomas Chalmers says: There is a certain laxity of doctrine associated with the ethical speculation of those who put truth and justice in the background, by making them a sort of secondaries or subordinates to the great master-virtue of benevolence. And we may further say of many in society that, though not entertained as a theory, yet felt as a sentiment, it is in them associated with a certain laxity of practice. Free and fearless in expenditure, and with an open handedness which passes for generosity, they can be profuse in hospitality—nay, even munificent in the exercise of compassion, when a tale of wretchedness is brought to their ears. Yet, just because there is more of impulse than of principle in all their well-doing, are they somewhat loose withal to the virtues of perfect obligation; not very punctual to their en-

gagements; not very faithful to the days or the terms of stipulated payments; not over-scrupulous should there be any openings of escape from the tribute which is due by them; not very observant of the truth, the whole truth, and nothing but the truth, when higgling in markets, they would either unconsciously cheapen down the article they wanted to buy, or try to palm off on others the commodity in which they deal,—in a word, with many of the frank and companionable virtues of good neighborhood, not very strict or liberal in the discharge of those cardinal duties over against which there stand the counterpart rights of creditors or customers or employers. Theirs is what may be called the liberalism of virtue; and it is among them that splendid bankruptcies and splendid phoenix-like revivals, and, to account for these, we fear, splendid frauds are often to be found. But this relaxation is not confined to such. It is met in every class of society; nor are we aware of a fitter theme in all Christian ethics for the pulpit, and that to serve the purposes both of conviction and of direct moral tuition, than to denounce and to expose it. The minister when thus employed is standing up for what we have just styled the holiness of social virtue, when he tells the servants in a family not to purloin, and laborers in the field not to serve with eyeservice, and men in the walks of merchandise not in their love of money, which is the root of all evil, to forget the simplicity and godly sincerity of Christian disciples, even though their fellows should laugh at them as simpletons. And, in short, when he charges all and sundry of his hearers against those secret and unseen peccadilloes which are so currently practiced in the various departments of service, or house keeping, or trade, or confidential agency, of far too various a character in the complicated relations of business and society for our enumeration.

There is a question in one of the Psalms: "What is man that thou art mindful of him?" which, the *Christian Register* notes, is read with an accent of contempt or exaltation, according to the mood of the reader. What was in the thought of the writer? Was man to him a being so insignificant that the care of God for him was surprising? Or was the honor paid to him by God so surprising as to indicate that this creature, exalted beyond measure, must be himself almost divine?

## Chapel Hill.

We have had a splendid meeting at Chapel Hill. Eighteen additions; sixteen by experience and baptism, two by letter.

This church is in good working order. An evergreen prayer meeting and Sunday-school. Our pastor, Chas. L. Lewis, did the preaching, and did it well, in fact, he doesn't do any other kind.

We think we have the best preacher in the State, and he thinks well of us. If rightly cultivated, this field will furnish good returns. God is blessing our efforts.

Truly,

W. B. SLATER.

1900.

## Sunday School.

LESSON FOR SEPTEMBER 16, 1900.

BY W. F. YARBOROUGH.

THE RICH FOOL—Luke 12:13-23.

GOLDEN TEXT—What shall it profit a man if he shall gain the whole world, and lose his own soul? Mark 8:36.

There seems to be no sufficient ground for considering Luke unchronological in matters treated in chapters 10-12. The lesson committee evidently regards him so at this point, in giving this lesson its historical position. The words of the lesson are very closely connected with the line of thought from 11:14 on. We have here a rebuke against covetousness.

## EXPLANATORY.

Covetousness and Contentiousness, 13-15.

The occasion of this lesson was an interruption by an impertinent request for Jesus to act as judge or arbitrator in a family quarrel over the division of property. The man made a mistake in supposing that Jesus came to interfere directly in adjusting the wrongs and inequalities of life. The so-called Christian socialist makes the same mistake to-day by claiming as the first and highest aim of Christianity a righteous distribution of the world's wealth, whereas this is to come indirectly by the application of the principle of Christianity to the consciences of men. The setting up of the Kingdom of Heaven on earth is to be accomplished by gradual reformation and not by revolutionary proceedings. Jesus uses stern language in rebuking the man who had sought his interference. It was not the question itself that elicited such severe language from him, but the contentious spirit of covetousness which seemed to place property rights as the very highest earthly good. There are men to-day so covetous as to insist on their rights even at the peril of their brother's soul. Such contention has its root in covetousness. Most of the difficulties between individuals, as well as wars between nations, can be traced to "the love of money, which is a root of all evil." This sin is so deeply rooted in the human heart that Jesus warned his disciples to guard themselves against every form of covetousness. He gives as a reason, that "a man's life consists not in the abundance of the things which he possesses," meaning that all that is best in our existence, is found in what we are rather than what we have. It is hard for men to believe this, though it is writ deep in the lives of men who live around us. They who live most are not they who own most.

Covetousness and Selfishness. 16-21. These verses are not so much a parable as an illustration from real life. The rich fool has left a numerous posterity. Observe that he did not get his gain dishonestly. The cultivation of the soil is peculiarly free from many temptations to dishonesty that beset a life of trade. The best people in the world are found in agricultural districts, not because they are better by nature than other people, but because they have fewer temptations. As shown in the case of the rich fool, however, the man who tills the

## THE BAPTIST.

9

## College Tidings.

Our session opens Wednesday the 19th inst. It is best for students to come the 17th or 18th. The prospects seem fine for a large attendance. The President has recently attended the meeting of five associations. He has met with much encouragement.

Our last Baptist State Convention unanimously requested that every Baptist church in Mississippi would take a collection for the college every year. Many brethren are assuring me that they approve this recommendation, and that they will gladly make a donation every year toward making our college a greater and stronger institution. Let all the people say so!

Truly,

W. T. LOWREY.

Clinton, Sept. 10, 1900.

## Important.

Letters with instructions as to the Twentieth Century celebration have been sent to every society in the State. Societies failing to secure a letter will kindly write Mrs. W. R. Woods, Meridian.

Letters have also been sent each Vice President with a printed list of every church in her Association. They are earnestly requested that an effort be made to hold these century meetings in every church. If there is no society send literature to pastor or church clerk, asking that these meetings are held.

Full instructions are given in the leaflets sent with letters. Any information desired will be cheerfully given by the Central Committee.

Let the women of Mississippi resolve to contribute their share in this great movement. Let us accomplish greater things for our Master than ever before. We can do it. God help us to do it.

CENTRAL COMMITTEE

## Providence, Texas.

Bros. Rhodes and Gilstrap, of Rockdale, have just closed a fine meeting at Old Providence church, near Volney, last Sunday, with the following results: three accessions by letter, six by resoration, three by profession and baptisms.

A collection was taken up Sunday for the benefit of Bro. Gilstrap and something over \$36 was made up.

We have preaching every fourth Sunday and we are in hopes of securing Bro. Rhodes' time twice a month now. The church has an enrollment of about one hundred and forty members.

The Lord is blessing the work in Texas.

Yours in the work,

HOSEA H. ROCKETT.

Volney, Tex., Sept. 6, 1900.

We notice in the *Clarion-Ledger* of September 10, an account of a terrible tragedy at West Station, Miss., where G. W. Moore, a prominent merchant of that place, poisoned his wife and two little children, and then committed suicide, insanity being the cause.



## The Home

## Flowers.

"I adore flowers," says some lady contemplating a bouquet of orchids or prize chrysanthemums that others have raised at her expense. But she never watched the wonder of their growth; she never saw the shoot start to life; or the pseudo-bud form; or day by day the flower spike mature. All that such a one cares for is the blaze of color when it comes, if even she cares for this. With those who the flowers, who, whatever their opportunities, are gardeners born, it is otherwise. The poor woman, for example, worn out with want and child bearing, a dweller perhaps in the grimy slum of some vast city, who nurtured on the window sill of her one room a cactus or a rose cutting. When the cactus opens its gorgeous, dazzling cup, white as the robes of saints or red as the sunset, what does she not see in it? A flower—yes, and more than a flower. Or when at length the rose sheds its fragrant e on the squalid chamber, what memories may not its sweetness recall of childhood, of purity, of hopes buried in the middle heap of life, as life has been for her, poor soul? And what visions of another life as it may be, even for her?

We breathe our dead with flowers; they are the best we have to offer them. To our imagining, the heaven we hope for is a land of flowers. Gethsemane was a garden, and to each human it is as he wanders through his own Gethsemane such flowers as blow in it have a message. If any doubt it, let them visit a Children's Hospital, and see how the sufferers there turn their pale faces to the flowers as the flowers turn their faces to the sun. I remember writing I know not where, that even in a flower there dwells a shadow of the glory of its Maker. This I believe, and so I say, "Good luck to those who call such shadows to the earth; good luck to the gardener; and good luck to his gardening."—*Rider Haggard.*

## On Study.

Studies serve for delight, for ornament, and for ability. Their chief use for delight is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment and disposition of business. For expert men can execute, and perhaps judge of particulars one by one; but the general counsels, and the plots, and mar-

shalling of affairs, come best from those that are learned. To spend too much time in studies is sloth; to use them too much for ornament is affectation; to make judgment wholly by their rules is the humor of a scholar. They perfect nature and are perfected by experience; for natural abilities are like natural plants, that need pruning by duty; and studies themselves do give forth directions too much at large, except they be bounded in by experience. Crafty men condemn studies, simple men admire them, and wise men use them; for they teach not their own use, but that is a wisdom and above them, won by observation. Read not to contradict and confute, nor to believe and take for granted; not to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly and with diligence and attention. Some books also may be read by deputy, and extracts made of them by others; but that should only be in the less important arguments, and the meaner sorts of books; else distilled books are like common distilled waters, flashy things. Reading maketh a full man; conference a ready man; and writing an exact man. And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit; and if he read little, he had need have much cunning, to seem to know that he doth not. —*Bacon.*

## "Lend a Hand."

A small messenger boy, crossing Lafayette square, in Washington, one Sunday morning, was lugging with both hands a basket containing some potted palms and roses. He was a pathetic figure, that little chap, and everyone in the park was noticing him. It was such a warm morning, and he at last set the big basket down and looked at it helplessly.

"Tired out, are you, my boy?" came a friendly voice from behind him; and the messenger glanced up at a distinguished looking man.

"Yes, sir."

"Have you far to go?"

"Yes, sir."

"Well, I am going your way; I can help you a bit." And the gentleman picked up the basket and carried it for some distance, the little chap trudging at his side. As he walked along the small boy

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grew confidential, told him who he was and where lived, and finally in a burst of good comradeship, asked his companion where he lived.

"Just across the street from where I met you," was the answer, as the gentleman slipped a coin in the boy's hand; "in that white house opposite Lafayette park."

It was the occupant of the White House, the President of the United States, who carried the boy's basket.

## Love's Sweet Work.

A London paper tells this touching story of Professor Herkomer. His aged father, who lives with him in his splendid home at Bushey, used to model in clay in his early life. He has recently taken to it again; but his fear is that soon his hands will lose their skill, and his work will show the marks of imperfection. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into the studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at, and rubs his hands and says, "Ha! I can do as well as ever I did!" May we not believe that the hands of divine love will make over our feeble work for God till it shall bear the light of day and be perfect to all eternity.—*New York Observer.*

## Ruskin on the Locomotive.

The following description of a locomotive from Ruskin's pen, is a

beautiful piece of word-painting: "I cannot express the amazed awe, the crushed humility, with which I sometimes watch the locomotive take its breath at a railroad station, and think what work there is in its bars and wheels, and what manner of men they must be who dig brown ironstone out of the ground and forge it into that!

What assemblage of accurate and mighty faculties in them; more than fleshly power over melting crag and coiling, fire, fettered and finessed at last into the precision of watchmaking; Titanian hammer strokes, beating out of lava these glittering cylinders and timely respondent valves and fine-ribbed rods, which touch each other as a serpent writhes in noiseless gliding and omnipotence of grasp; infinitely complex anatomy of active steel, compared with the skeleton of a living creature would seem to a careless observer, clumsy and vile—a mere morbid secretion and phospatous prop of flesh!

"What would the men who thought out this, who beat it out, who touched it into its polished calm of power, who set it to its appointed task and triumphantly saw it fulfill its task to the utmost of their will, feel or think about this weak hand of mine, timidly leading a little stream of water color which I cannot manage into an imperfect shadow of something else—mere failure in every motion and endless disappointment? What, I repeat, would these iron-dominant geni think of me, and what ought I to think of them?"

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In the two meetings in which the writer assisted Bro. J. E. Phillips, the Lord added twenty-five to the membership of the church. They all came with the idea that they were to live righteous lives and to work for the Master.

Bro. Phillips is earnest, faithful a d true in all things, and God is blessing his labors abundantly. His devoted wife is one of the most active, persevering and heavenly spirits I ever met.

Seven from other persuasions united, whom we believe are going to be very useful in the service of God.

The State Mission Board needs to rejoice over the work it has assisted in starting there.

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## Ministers and Churches.

## Some Meetings

As other brethren are giving accounts of their meetings, I will give a short report of my summer's work.

JULY, 1900.

2nd Sabbath—Assisted Pastor Simmons at Sylva (Bethany); addition, 8 or 10; writer called to care of this church for ensuing year.

3rd Sabbath—Clear Creek (my charge), assisted by brethren W. H. Boon and Culpepper.

4th Sabbath—Oakdale (my charge), assisted by my son, C. M. Chapman; 4 additions.

5th Sabbath—Concord (my charge), assisted by C. M. Chapman; good meetings, etc.

AUGUST.

1st Sabbath—Brier Hill church; here I assisted Bishop Payne Sutton; additions, 6 or 8. This was an enjoyable meeting, a grand people, and a faithful pastor.

2nd Sabbath—Beulah (my charge), assisted by brethren Coughman and McCullough; addition, 10.

3rd Sabbath—Lake Camp, Jasper county; here I again assisted Pastor Simmons; addition, several. This is a good church, with a first-class and up-to-date pastor and one of the most lovely countries it has been my lot to visit. Bro. Editor, if you ever pass that way, stop for a rest and some good water at Lake Como, and I assure you that you will want to stop again.

I am booked for Harmony the 24th Sabbath in September, one of Bro. Coughman's churches, and again at Montrose on the 30th Sunday in September.

In October we want to meet you in our Association, Rankin county. Good wishes to all.

W. P. CHAPMAN.

## HARRISON STATION.

The meeting of eight days closed here last evening. It was a gracious meeting. Several conversions. Eleven additions to the church. The church and community harmonized. Some old scores wiped out. The church was placed on higher ground. The church series up to the Association in the best report for several years. Bro. J. R. Taylor assisted me. Bro. H. W. Rockett, whose home is there, preached two excellent sermons during the meeting, and otherwise greatly aided me in the meeting.

I am now at Batesville, where Oxford Association meets to day.  
Sept. 6, 1900.

W. I. HARGIS.

WESSON.

Our meeting at Wesson last week resulted in seventy accessions, sixty of them by baptism.

Fraternally,

W. A. McCOMB.

## ASSOCIATIONAL MEETINGS.

Tishomingo—Mt. Olive, 7 miles from Baldwyn, Sept. 18.

Union—Hermanville, Sept. 21.

Bogue Chitto—Osyka, Sept. 22.

Chickasaw—Stonewall, Sept. 22.

Red Creek—Red Creek church, 7 miles west of Perkins, Sept. 22.

Springfield—Liberty, 4 miles from Forest, Sept. 22.

Calhoun—Mt. Comfort, Sept. 26.

Rankin County—Pelahatchie, Oct. 5.

Ebenezer—Beaver Dam, 13 miles northeast of Augusta, Oct. 6.

Liberty—Bethany, 10 miles east of Meridian, Oct. 6.

Oktibbeha, Mt. Nebo, Newton county, Oct. 6.

Hobolochitto—White Sand, 9 miles west of Poplarville, Oct. 10.

Yalobusha—Corinth, 7 miles west of Tillatoba, Oct. 11.

Central—Raymond, Oct. 12.

Bethlehem—Concord, 10 miles northeast of Meridian, Oct. 13.

Louisville—Noxubee, 18 miles from Louisville, Oct. 13.

Magee's Creek—Beulah, 7 1/2 miles east of Tangipahoa, Oct. 13.

Mississippi—New Salem, Franklin county, Oct. 13.

Pearl Leaf—Green's Creek, Perry county, Oct. 13.

Scott County—Morton, Oct. 13.

Coldwater—Ebenezer, Oct. 17.

Deer Creek—Leland, Oct. 18.

Fair River—Pleasant Grove, Lincoln county, Oct. 19.

Kosciusko—Silas, Oct. 19.

Sipsey—Bethlehem, Monroe county, Oct. 19.

Choctaw—Bay Springs, Kemper county, Oct. 20.

New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.

Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.

Trinity—Mt. Pleasant, 14 miles north of Mahan, Oct. 25.

Harmony—Unity, Yazoo county, Oct. 27.

General Association—Goodwater, Smith county, Oct. 27.

Gulf Coast—Gulfport, Thursday before 1st Sunday in May, 1901.

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## Deaths.

M. F. Erwin.

M. F. Erwin was born October 31, 1853, and died September 5, 1900. He was married to S. J. Garrett, December 28, 1878. He joined Crake Creek Baptist church in 1878, since which time he has lived a life worthy of emulation. Wise and considerate in all things his counsel was often sought, but he has fallen asleep in Jesus to await the great resurrection morn, when he will come forth with the redeemed and be caught up in the clouds to meet his Lord.

F. R. BURNEY.

Annie McCargo.

On June 30, 1900, our Heavenly Father saw fit to remove from our midst to his closer keeping, our young sister, Annie McCargo. Stricken in the flush of budding womanhood, she patiently and sweetly endured months of suffering, without one complaint or murmur, thereby exemplifying her obedience to the will of God. Her place as a daughter, a sister, a friend, cannot be filled, but the lesson she taught in each relation by her devotion to duty, her cheerful spirit under affliction, her manifested love for and reliance on our Master will live in our hearts always.

She was buried with Christ in Baptism by Rev. W. T. Lowrey 5 years ago, and State Line Baptist church has lost a faithful and conservative member, this community a bright and beautiful young lady, and mourning with those loved ones left behind. But while we mourn, let us also rejoice in that sweet assurance we have, that "blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them."

J. N. BROWN,  
J. J. DUBUISE,  
Committee.

Gregory DeWitt Cowart.

Brother and Sister J. O. Cowart, with their infant son, Gregory DeWitt, moved from Greene county to Clinton about two weeks since. One week afterwards, while Bro. Cowart was absent, little Gregory DeWitt was called to a better world. He was 17 months old the day of his death.

He was a bright boy, and his parents were broken hearted as they followed him to his grave, among comparative strangers. They have the Christian hope, however, and they have found many Christian hearts to sympathize with them in this darkest hour.

W. T. LOWREY,  
Clinton, Miss., Sept. 10, 1900.

## A Baptism.

On Sunday, August 26th, in Walthall, Miss., the pastor, Rev. R. M. Richardson, buried in baptism one promising young man, in the presence of a large audience.

## Married

Miss Mollie Hamblet and Mr. Joseph Theophilus Smith were married at Coffeeville, Miss., September 5. The young couple have the best wishes of their many friends.

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I. O. O. F.

Richmond, Va., Sept. 17-22, 1900.

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## Annual Convention National Baptist Association (Colored.)

Richmond, Va., Sept. 12-20, 1900.

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## Malaria is Common These Days.

Malarial fever appears to be very prevalent this year all over the South. This means an epidemic of La Grippe in the Winter and Spring, unless seeds are taken to conquer the Malarial seeds. We call attention to the advertisement of Johnson's Chill and Fever Tonic, a medicine made in the South, by a man who understands the disease and conditions, who guarantees a cure or has your money refunded.

## Annual Convention National Baptist Association (Colored.)

(Richmond, September 12 to 20.)

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On account of the annual convention of the National Baptist Association (colored), at Richmond, Va., September 12-20, 1900, the Southern Railway will sell tickets from all points on its lines to Richmond, Va., and return at rate of one fare for round trip. Tickets will be on sale September 10, 11 and 12, with final limit to return September 22, 1900. For further information call on Southern Railway Ticket Agent.

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The Iron Mountain Route will sell tickets to points in Arkansas, Texas, Louisiana and other western states at one fare, plus \$2 on the following dates: June 5th, 19th, July 3rd, 17th, August 7th, 21st, Sept. 4th, 18th, October 2nd and 16th. These tickets will admit of stop-overs at any point desired on the going trip 15 days, good three weeks to return. THE IRON MOUNTAIN is the through car line and fast mail route. For rates and other information address,

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Woman's Work.

Union Association.

The ladies of the Hermitage Baptist Church urgently request that each Woman's Mission Society in above Association send delegates and reports. We wish every church in the Union represented, which meets at Hermitage, September 21st. Come and let's have one of the best meetings in the history of the Society.

Yours sincerely,  
MRS. W. F. MORLAN.

The Woman's Mission Society of the Yazoo Baptist Association met at Goodman on the 30th of August, in the Union church at 10 o'clock. Our attendance was good. The meeting was opened with devotional exercises by Miss Bell Stigler, of Lexington.

Mrs. W. H. Douglass was elected Secretary.

Welcome address by Miss Sallie Gullidge, of Goodman. Response by Miss Cora West, of Durant.

Reading reports came next; there were not as many societies heard from as might have been; those heard from seem to have done good work in the past.

Our Vice President urged that each society should be more prompt to report to the World hereafter.

Mrs. Ida B. Trotter, of Winona was called on for an essay. Subject: "Our Church and our Society in the Work of Socializing." It being an excellent paper all thought, it would be the proper thing to have it published in THE BAPTIST.

Next, we had an essay from Mrs. Dr. Gullidge, of Bowling Green. Subject: "Shall reports be sent to Vice-President and then to the Secretary of Central Committee, or direct to the Secretary?" Discussed, but not decided.

Miss Flowers, of Jackson, reported from the Orphanage. All were pleased to hear of the good health of the inmates. More the well of water will soon be supplied.

Miss Stigler was re-elected Vice-President. We feel very grateful to her for such faithful service, and hope she may be able to carry on the work, as successfully in the future, as in the past.

Married.

At the Baptist church, Carrollton, Miss., August 30, 1900, by Rev. T. W. Lewis, Mr. B. P. Chatham and Miss Ed Nelson.

Truly,  
V. E. NELSON.

Hymeneal.

On August 15th, at N. B. Fisher's, in Claiborne county, Mr. B. D. Armistead and Miss Kelaugh Middleton were joined in marriage by the writer,  
P. A. HAMAN.

AGAIN.

At Rocky Springs, August 30, Mr. Henry C. Chatham and Miss Edna Miller were joined in wedlock by the writer,  
P. A. HAMAN.

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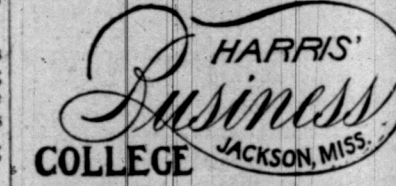


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Temperance.

Jangling Voices.

I don't blame a man for getting a drink of whisky to aid in digesting a badly-prepared meal.—The Rev. Father Doyle, of the Catholic Total Abstinence Union.

If Father Doyle will get a little nearer view of the facts of the case he will find that, no matter how "badly prepared" the meal, whisky always makes the matter worse rather than better.

We know of many saloon men who have families, and whose homes are models of household propriety, good morals and happy surroundings.—The Texas Liquor Dealer.

And you know that, to give those homes "happy surroundings," hundreds of other homes have been robbed of comfort, happiness and hope. You know, too, that whatever a saloon man may get out of his business for his home, he sends into the homes of his patrons nothing but a curse.

The steadily decreasing vote of the third party shows that it does not commend itself to the confidence of even loyal temperance citizens.—Zion's Herald, Boston.

If Zion's Herald will invest 25 cents in any political almanac, it can find out that there never has been a "steadily decreasing" Prohibition vote. There was a big slump once, but that is ancient history now. But when a little thing like a fact don't agree with the theory of a religio-Republican editor, so much the worse for the fact.—New Voice.

Should Vote as They Pray.

The venerable and much loved Dr. W. N. Chaudoin, of Florida, has the following strong words in the Baptist Herald of that State:

"We could have prohibition before long I verily believe if even all the Baptist men only, in the United States, would vote at the polls as they pray, as they talk and speak in Associations, conventions and vote for strong temperance resolutions. But Satan and the bar-room and rum influences chuckle, knowing that the next week or month those very men, as American citizens, will go to the polls and vote with the rum power. The two parties that have controlled this government for a long time stand for whisky, and neither of them will dare take position for prohibition. They know that if either incur the displeasure of the rum trust, with its organization

and its millions of blood money, it is doomed, and the other is secured in the control of the government."

We sow saloons and reap murders, gambling, libertines, riots, assaults, poverty, wrecked homes, intellectual and spiritual ruin.

All the trouble in Akron originated in a drinking saloon. The negro criminal got drunk and committed a nameless crime. Other men, who were also inflamed with liquor, formed themselves into a mob, murdered innocent children, and left death and devastation in their wake. The one great issue in this country is not the suppression of mobs, but the suppression of the liquor traffic. We venture the assertion that there has never been a mob organized North or South that did not largely owe its origin and fiendish work to its companion in crime, the liquor saloon.

After a man has taken part in a mob he is a murderer, and ever after that he is blood-thirsty and life is cheap with him. Under mob law no man, white or black, has any security for his life. If a woman or girl has something against a man, she can start a false report against him and he is swung to a limb without judge or jury. If mob law had been in existence when a false report was started on Joseph by Patiphar's wife, he would have been hung.

The W. C. T. U.

The Woman's Christian Temperance Union of Indiana, in order to create a wide-spread movement against the canteen, has printed thousands of "presidential prayer-chain pledges." They pledge to pray God to give them a better man than McKinley for President.

Liquor Traffic in Mississippi.

On August 23, 1900, there were fourteen wet counties, with 137 retail dealers and a few wholesale dealers. Since then Tallahatchie county has outlawed the saloon with what saloons she had, which leaves only thirteen counties that give no protection to their boys.

The Central Baptist has the following true and thoughtful paragraph:

"No one can begin to tell how much the physical, mental and moral life of a country is degraded by the saloon. Diseases which come from drink and its allied vices send their poison out into the men and women and children who never think of drinking. The

JUDSON INSTITUTE,

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Commodious buildings abundantly supplied with excellent artesian water on every floor and lighted with best gas throughout. All modern equipments. Superior instruction offered in Classics, Scientific, Literary, Elective and Graduate Courses, Music, including Pipe Organ and Violin, Art Expression, Business Courses.

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human race is not propagated in distinct and separate streams running down through the centuries. There is a perfect network of cross lines, enforcing a partnership of disease and deformity and weakness. A licensed saloon is a public protest against sobriety and chastity. No man can be an advocate of license without thereby lowering his own standard of right and public weal. It is all a mistake to believe that our boys will escape injury and our girls contamination because they happen not to have been drunk. As subtle as miasmatic poison and far more injurious is the pervading influence of a legalized saloon. It poisons some by direct contact; it blights the best that get in its way. And

far beyond where the chemist or physician can trace, it gradually destroys the finer color of flowers, the more delicate flavor of fruits which grow in the garden of virtues."

Annual Session Sovereign Grand Lodge.

I. O. O. F.

(Richmond, Va., Sept. 17-22, 1900)

Reduced Rates via Southern Railway.

On account of the annual session of the Sovereign Grand Lodge, I. O. O. F., at Richmond, Va., Sept. 17th to 22d, the Southern Railway will sell tickets from all points on its line to Richmond and return at rate of one fare for the round trip. Tickets will be sold Sept. 15, 16 and 17, with final limit to return Sept. 25, 1900. For further information call on Southern Railway ticket agents.



## B. Y. P. U. Department.

BY W. P. PRICE.

## Bible Readers' Course.

Monday, Sept. 17.—1 Kings 20: 22. Flight before few. Compare Lev. 26:7, 8.

Tuesday, Sept. 18.—1 Kings 20: 33-43. Jehovah is God of the hills and the valleys (v. 28). Compare 1 Kings 20:13.

Wednesday, Sept. 19.—1 Kings 21: 1. The bitter bitter (v. 22). Compare Ps. 7:16.

Thursday, Sept. 20.—1 Kings 22: 1-28. A doubtful alliance. Compare Prov. 4:14.

Friday, Sept. 21.—1 Kings 22: 29-30. The death of Ahab. Compare 1 Kings 21:21.

Saturday, Sept. 22.—1 Kings 22: 31-2. Kings 1: 8. Ahab's folly and death. Compare 1 Sam. 19: 20-21.

Sunday, Sept. 23.—Prayer meeting. Tares in your field. Matthew 13:14-30, 36-43.

(From the Baptist Union.)

Oct. 1st is the day we begin our new studies. Have you looked over the list and seen the splendid outline of work to be done for the next six months? Of course, if you are a pastor you have. But whether you are a pastor or not, if you are interested in your own spiritual well-being, and that of your church as well, it will be criminal for you not to do so.

Read the following clipping from *The Baptist Union*, the best Baptist paper in the world, except *THE BAPTIST*, for Mississippi Baptists:

## "What Did They Gain?"

BY W. H. GEISTWEIT.

You ask me what my young people have gained from a study of the Christian Culture Courses. I wish we had time enough to let some of these young people speak for themselves; but your request comes at a time when it is difficult to reach them, and your call for "copy" is so immediate that the best I can do is to think over some of the things that have been said to me during the years I have been teaching these lessons. It is understood at the outset that I am a veritable "crank" on this subject of the "Three C's". Nothing has ever been presented to the churches so full of blessing and practical helpfulness. Not that all the lessons have been of equal value, but all have been worth the effort put forth in their teaching. Some have been difficult—ah, yes, difficult indeed, making the teacher

sweat, and the class sometimes groan; but we managed through, and always were well repaid for the tussle. *I confess to a little impatience with some brethren who have turned aside from the courses and taught—nothing! on the ground that these lessons have been so difficult.* Somehow it has always seemed to me that if a man would get down to work, not being afraid of special burdens, he might work through all of these lessons with much profit to himself and immeasurable profit to his young people.

But, there! you did not ask me for anything in that line; yours is a definite question, and I will try and answer it.

## A College Student.

In a certain college of another denomination, there is an elective study permitted to each student; some things he must do; some one thing he may choose to do—he must choose from a certain list of studies. A young man chose a biblical course which was arranged by one of the professors. He happened in one night, when a lesson in our Culture courses was given; he came again—and again; then he consulted with the school authorities, and asked the privilege of taking this course of lessons in place of the one he had chosen in the college; they gave their consent; he said, "I get more out of this series than anything I have ever attempted."

## A School Teacher.

It was a question whether she could give the time to this work; but she decided to take it up. After a while she said, "Well, I always thought I knew something of the Bible, but I have come to the conclusion that I know nothing at all;" and she went on to say what great good she had received from the lessons; they had opened up for her an entirely new world of biblical knowledge. As she was also, part of the time, a Sunday school teacher, you may imagine how it enlarged the scope of her teaching.

## A Clerk.

He was a young man of only partial interest in the work of the church; knowledge of the Bible he did not seem to have to any large degree; the work seemed difficult at first, but his interest was kindled, and he got on well; one night he said to me, at the close of the lesson, "Well, if the people of this church could know what good there is in these lessons, I think the entire membership would join the class."

## A Certain Deacon.

There comes to my mind, as I sit here and write, the face of one of the best deacons I have ever known; he is one of God's noble

men; he is the constant joy of his pastor's heart; and as he is not in the church where I am now ministering, I am not drawing any distinctions between the splendid company of men who now stand by and hold up the pastor's hands. This particular deacon could not come to the class regularly; he took "morsels" whenever he could get in out of a busy life. One night he said such things concerning the good of the lessons as to fill my heart with joy, and settle still firmer the conviction that the best thing in every church is a class in Christian Culture.

I might go on and mention some others, but perhaps I can do better by summing up some of the good done as I have been permitted to see it. *A wider vision of the Bible has resulted to every student so far as I know.* And that is much. Take the last lessons: "Foreglimpses of the Messiah." How few, among young or old Christians, ever knew how thoroughly Christ was foreshadowed in the Old Testament; many of our young people have a grip on the teaching now which they never had before; they are able to appreciate the New Testament all the more, and their value as intelligent Christians cannot be estimated.

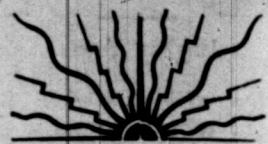
*A deeper spiritual life has resulted.* Possibly some classes have failed for no other reason than that the teacher made the lessons too technical; at the very beginning I saw this difficulty, and determined that under no circumstances would I teach a lesson without making the subject spiritual, helpful in the devotional life. What opportunities I have had to "say things" which under other circumstances I might never have been able to say! *And the classes have grown perceptibly in "grace" as well as in the knowledge of our Lord Jesus Christ.*

Of course you notice that I have spoken entirely of the Sacred Literature Course, which has been my own exclusive part of the work as teacher; the Conquest Missionary Course has opened up world-wide missions, not only to young people, but to the whole church; the missionary organizations of our denomination owe a debt of gratitude to the Union which can never be overpaid; the salvation of our missionary enterprises is the rise of the Conquest Missionary Course of the Baptist Young People's Union of America. Nothing so comprehensive, so easily grasped, so thrilling with interest, has ever before been presented to the churches; indeed, I might go farther and say that these lessons have stimulated Christendom. Within three years you will see every denomination of Christians imitating this missionary course. It will be a blessing if they do.

When you come to speak of the Bible Readers' Course, it seems to me the whole church will rise and praise God for it.

Chicago, Ill.

[Read and pass it on through the entire church membership, as this is a fine sample of the work to be done and is being done.—ED.]



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